4:Grajdanzev--35-36 S-4 (no date) 1942 Formosan Aborigines
116, 563, 657, 727, 177.56 Japan
636.56

"After their occupation of the island the Japanese took over the Chinese 'reservation' system for the aborigines and the territory inhabited by the 'uncivilized' tribes was surrounded by military outposts, (1) which kept constant watch over the [36] natives.

> 1. The fact that these outposts were manned by Japanese policemen and not by soldiers makes little difference, because at their stage of cultural development the aborigines could hardly appreciate the difference.

The latter understood only that the Chinese system would continue a system of incessant warfare in which finally they were the losers and their best lands were taken away."

7: Joest--61 [8] E-5 (no date) 1882 Formosan Aborigines
116, 554, 581, 721, 727 Chin-hoan

The natives' favorite way of killing an enemy is to lie in ambush... near one of the enemy's villages and wait for someone, man, woman, or child, to pass; then they shoot an arrow at the victim's back and cut off his head. Then they put the enemy's head in the bag and return home in triumph. A headhunter is received with great honors; a banquet and drinking bout is held and he is popular with the girls, who will not turn him down if he proposes marriage.

11: Haguenauer--38 T-3 (no date) 1929 **Formosan Aborigines**
116, 727 **Atayal**

The return[MC: of a headhunting party] to the village was accomplished as progressively as the departure. The warriors stopped at a certain distance from the houses and signaled their arrival by shouts and gunshots; the shouts betokened the number of captured heads, and there were as many gunshots as they had taken guns. But this ritual was only observed if the expedition had been crowned with success. If it failed, the warriors avoided any kind of noise, and they did not return to the village until nightfall; when they got back, they laid their weapons and clothing at the doors of their houses for they were not supposed to cross the threshold until they had disrobed completely. This precaution was taken to keep bad luck from entering. The arms were purified with water the next day.

11: Haguenauer--38 [2] T-3 (no date) 1929 **Formosan Aborigines**
116, 727, 766 **Atayal**

One important thing to note is that if a member of the [MC: headhunting] expedition was killed during the hunt, the head was not brought back to the village. It was abandoned with the victim's body in the forest. The reason for this was that the aborigines believed that the head had been taken against the wish of the spirits, and that consequently, it could not be offered to them.

11: Haguenauer--38-39 T-3 (no date) 1929 Formosan Aborigines
116, 727, 769 Atayal

Cries of joy welcomed the return of the fortunate warriors. The villagers went out to greet them, and accompanied them to the house of the murderer, who was the hero of the day. The village chief and the members of the expedition made a circle around the head. They apologized to it, and offered it wine. The head was placed above a receptacle, the jaws were opened, and it was given millet wine. When this fell into the receptacle, it was passed [39] around in a circle, and all the heroes drank it. But it was not drunk in any ordinary way; the warriors took it two by two, and from the same cup, so this rite was really like a vow, in which they pledged to fight together like brothers. Meanwhile, the inhabitants were almost delirious. The women had brought millet wine and food; a large feast was held, and the spirit of the dead was invited to share in it. They begged it to drink, feast, and to invite the spirits of its relatives to the party. This banquet was followed by a dance, in which the women participated as well as the men. Everyone joined hands, and made a big circle, then the dance consisted of turning around and singing. They circled three times from left to right, then three times from right to left, etc. The festival lasted until the supply of food was exhausted.

11: Haguenauer--39 T-3 (no date) 1929 Formosan Aborigines
116, 281, 411, 531, 727 Atayal

Meanwhile, [MC: during the ceremonies following a successful headhunting expedition] the head had been boiled, and the skin of the scalp and hair were removed. These were not discarded, for they became the property of the successful hunter, and he decorated his weapons with them.

11: Haguenauer--39-40 T-3 (no date) 1929 Formosan Aborigines
116, 349, 727, 769 Atayal

The clean skull was placed in the midst of a collection of them which the Tayal kept on a special set of shelves that was erected a little outside each village. The new addition was covered with a little roof of leaves, and offerings of millet and millet wine were placed in front of it. The village chief and the members of the expedition gathered in front of the shelves and summoned the spirit of the victim. They asked it to descend by a "spirit ladder" which was placed at one of the ends of the shelves; it consisted of a short bamboo stem to which skeins of hemp had been fastened at various intervals to serve as rungs. When the spirit had come down, they invited it to eat and drink with them. And then they requested it to be kind to them, and to invite [40] the spirits of the members of its family to come and join it. In this way the warriors ensured the success of the next expedition.

16: Müller--234 [3] U-3 (no date) 1910 Formosan Aborigines
116, 534, 535, 727

The musical instruments of the aborigines are the following:

1. Jew's harp; boys and girls play this instrument and dance at the same time. They either dance alone, with rhythmic motions and jumping up and down now and then, or they dance in groups. The latter takes place chiefly after headhunting expeditions; the young people form a circle and dance around the head.

2. A flute made of bamboo, played by men. This is also played chiefly after headhunting expeditions.

16: Müller--241 [2] U-3 (no date) 1910 Formosan Aborigines
116, 224, 721, 727

The method used for headhunting is the following:

As a rule the hunter hides near a road and there waits for a victim; often he must wait for days and has little food with him. He knows from experience that whoever approaches this region will scent danger at the slightest sound and take precautions, and therefore uses the following ruse: he steps on a twig and shoots his victim at the moment when the latter stops to find out where the noise came from. If the victim is hit, the hunter rushes out of his hiding place and cuts off the head.

The natives either keep the heads on racks which are made for that purpose, or they suspend them from the roof of the huts. Some tribes preserve the skulls of animals which they have killed in the same way.

19: Guérin and Bernard-- 558 [2] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 241, 311, 727

Around the savage house are several fields of sweet potatoes, hemp and Aralia papyfera (rice paper plant). At the end of these cultivated lands there is an area with some high grasses, but the passer by avoids it. If you go into this region, you will understand the reason for this repugnance for the green conceals a set of crude wooden shelves which have rows of Chinese heads; they are arranged as if they were in an anatomical museum, and there are always some new ones.